第一巻第五号

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

Digitized by Google
Original from
UNIVERSITY OF CALIFORNIA

Holies from the Holy Place. No one ever passed this veil into the Holy of Holies except the High Priest on the Great Day of Atonement once a year, with the blood of sacrifices. At this time the veil was mysteriously rent from above throwing open the most Holy place, showing that now the barrier between God and sinful man was gone and a new way opened by which we might come to Him. Heb. 10. 19, 20. I Pet. 3. 18.

Oct. 27th. Thurs. Matt. 27. 57-61. For us, too, a day will come when we shall pass through the gate of Death. Let us remember that our dear Lord has passed that way before us and knows all. A Christian soldier comforted a dying comrade with the words of Psa. 23. 4 lately in the battle of Nanzan.

Oct. 28th. Fri. Matt. 27. 62-66. The "next day" was Saturday, the Jewish Sabbath. His enemies were afraid of the dead Jesus. Yet their precautions only resulted in surer proofs of His resurrection. No Roman guards, no governor's seal could keep the Prince of Life in the grave beyond His appointed time.

Oct. 29th. Sat. Matt. 28. 1–10. The Resurrection was on Sunday which has ever since been "the Lord's Day." It was in the beautiful springtime when new life comes to the world of Nature, that a new hope dawned for the whole world and "life and immortality were brought to light." II Tim. 1. 10.

Christ rose as Man with His perfected, glorified human Body, to show us what we may hope for. Phil. 3. 20, 21. I Cor. 15. I John 3. 2.

Oct. 30th. Sun. Matt. 28. 11–15. How soon the triumph of Christ's enemies was turned into consternation! Their hard hearts were not softened "though one rose from the dead." Lu. 16. 31. Therefore the joy of the Resurrection was not for them nor could they see Him. Yet a day will come when "every eye shall see Him, and they also which pierced Him." Rev. 1. 7.

Oct. 31st. Mon. Matt. 28. 16-20. For the Ascension see the end of Luke and the beginning of Acts. In the parting words of our Saviour, the original Greek has four "alls." "All power," "all nations," "all things whatsoever I have commanded you," "all the days."

This Life of Christ is not merely a history of a long past time and a long dead Teacher. It tells of one still with us. "*Jesus Christ, the same yesterday and to-day and forever*" I Pet. I. 8.

Look up from the Book to the living Saviour. Never be satisfied until your Bible reading leads you to Himself.

105 A. C. Bosanquet.

Digitized by Google
Original from
UNIVERSITY OF CALIFORNIA

away from Christ by the love of money (I Tim. 6.9,10) was so hardened that he could not even truly repent afterwards. True repentance is "not the mere horror and excitement of a terrified conscience." *It is turning to God.*

Oct. 21st. Fri. Matt. 11-18. The accusations against our Lord made before Pilate (Lu. 23.2) are different from those made before the high priests. It was useless to go to Pilate with religious questions, so political charges were contrived. Pilate soon discovered that the first two were false. See 27. 18. The third charge, the claim to be a King, troubled him, and he questioned our Lord about it publicly (27.11) and again, it seems, more privately, John 18,33-38.

Oct. 22nd. Sat. Matt. 27.19-26. The story of Pilate's failure. "One morning made him forever infamous." He knew quite well that he was doing wrong yet he cowardy yielded to the the people for the sake of his position. Think of v. 26 together with I Pet. 2.24.

Oct. 23rd. Sun. Matt. 27.27-34. The third time in one night our Lord had been mobbed and insulted. (1) By Jews after trial before high priest 26.67,68. (2) By soldiers of Herod. Lu. 23.11,12. (3) By Pilate's Soldiers, See Isa. 50.6. Then at last his cruel enemies triumphed and He was led out to die. Heb. 12.2.

Oct. 24th. Mon. Matt. 27. 35-44. "Who can tell the hundredth part of all that is summed up in these three words "They crucified Him!" The sin that needed it, the love that ordained it, the malice that wrought it, the patience that endured it,—all are past our utmost thoughts. We can but bow down and silently adore Him Who, though God, yet "being found in fashion as a man, humbled Himself and became obedient unto death, even the death of the Cross." Phil. 2. 8.

Oct. 25th. Tues. Matt. 27. 45-50. Our Lord was crucified at 9 in the morning. From 12 to 3 the land was dark. Even upon His own Soul a shadow fell for, for a little while He tasted the desolation of separation even from His Father, in whose Presence till now He had rejoiced. Sin cuts us off from God. Our Redeemer, as the Sin-bearer, went out into utter loneliness that you and I might be forever safe in the forgiving love of God and never know that loneliness. If you have not yet done so I earnestly ask you now to kneel down and confess your sins and trust in the Saviour who paid the price for *you.*

Oct. 26th. Wed. Matt. 27. 51-56. After, a cry of victory (John 19. 30), a peaceful prayer (Lu. 23. 46), our Lord's sacred Body rested in the sleep of Death, while His human soul went to Paradise. Lu. 23. 43. In the Temple there was a rich curtain dividing the Holy of

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

Read I Cor. 11. 23-32. Until this time year by year, many lambs had been sacrificed and then eaten at the Passover feast. Our Lord died at passover time as "the Lamb of God, that taketh away the sin of the world" John 1.29. From that time there was no more need of bloody sacrifice. But Christ appointed a new feast instead of the old Passover one. As the Passover lamb had been a sign pointing back to the deliverance from the slavery of Egypt and forward to the Coming Saviour, so the Bread and wine of the Holy Communion were appointed to be a memorial of the death of Christ by which we are delivered from the slavery of sin, while we also look forward to His Coming. I Cor. 11.26.

Oct. 16th. Sun. Matt. 26.36-46. Read this passage very quietly, alone if possible. Try to *see* what is written here. In the garden Christ was facing the coming suffering. He began to taste the awful and bitter grief, the horror of sin, the loneliness of spirit which came upon Him because He took our sins and became the sacrifice for them. Isa. 53 is a help in understanding the whole of this chapter and the next.

Oct. 17th. Mon. Matt. 26.47-56. The time our Lord had so often foretold has come, He is ready, strong after His prayer, wholly submissive to the Father's will. John 18.11. The disciples, not having watched and prayed as He bade them, are bewildered, excited, terrified. So they "all forsook Him and fled."

Oct. 18th. Tues. Matt. 26.57-68. If we compare the four gospels, we find that our Saviour was taken from place to place, from one trial to another, during all that long night and early morning. There was (1) the informal examination before the old, retired High Priest, Annas (John 18.13): (2) a trial before his son-in-law, the acting High Priest Caiphas, and some of the council; (3) the trial before the full council at daybreak (Luke 22.66); (4) the trial before Pilate, the Roman governor who alone had power to condemn to death; (5) before Herod; (6) again before Pilate. Matthew gives only the more important trial before Caiphas when our Lord was condemned as worthy of death because (notice this) He said plainly that He was the Son of God.

Oct. 19th. Wed. Matt. 26.69-75. While our Lord's enemies were cruelly ill-treating Him, one of His own disciples was denying Him. Compare ch.26.33-35.

"*Oh! well for those whose falls bring with them instant sorrow, who wait not till the sin is forgotten, before they repent, but who go out like the fallen apostle and weep bitterly!*"

Oct. 20th. Thurs. Matt. 27.1-10. The heart of Judas gradually drawn

Digitized by Google

Original from
UNIVERSITY OF CALIFORNIA

until Christ comes. If we hear and obey our Saviour's "Come unto me" *now*, we shall hear His "Come" then. Psa. 16.11.

Oct. 8th. Sat. Matt. 24.42-51. Watch!" "Be ye also ready" Cp. Mk. 13.32-37. Work diligently while you watch. I Cor. 4.1,2; 9.17. R. V. Death is the gate of life and to the Christian only a "falling asleep" but the Bible directs our hopes rather to the Coming of our Lord Phil. 3.20.21.

Oct. 9th. Sun. Matt. 25.1-13. By all ten maidens Christians are meant. But some will not be found really prepared when the Heavenly Bridegroom appears. The oil may be explained as the supply of the Holy Spirit's grace. He keeps the flame of spiritual life burning in our hearts. If we willfully grieve Him the holy light goes out. Eph. 4.30.

"If any man have not the Spirit of Christ He is none of His." Rom. 8.9. But see Rom. 8.14.

Oct. 10th. Mon. Matt, 25.14-23. Our Master has given us each some gifts to use for Him. Time, education, position, money, mental powers, physical strength, and many other things, God has lent to us to use. Are you neglecting any of yours?

Oct. 11th. Tues. Matt. 25.24-30. The sin of neglecting grace. II Cor. 6.1. Sins of omission are serious sins. Cp. Matt. 25.45 "Ye did it *not.*"

Oct. 12th. Wed. Matt. 25.31-46. A solemn picture. 1. The Judge, Christ Himself 2. All the holy angels. 3. All nations. And then the final separation into two companies, the "Blessed" and the "Cursed." There many be may tests at the Last Day; only one is mentioned here-the test of *love*. This war time gives many opportunities of showing love to Christ by thinking, praying, and working for soldiers and sailors.

Oct, 13th. Thurs. Matt. 26.1-13. This happened on the last Saturday before our Lord died. The "woman" here is Mary, sister of Lazarus. See John 12.3. We have three stories about her and in each one we see her at the feet of Christ.

1. At His feet for teaching, Luke 10.39.
2. At His feet for comfort. John 11.32.
3. At His feet for service. John 12.3.

Oct. 14th. Fri. Matt. 26.14-25. vs. 14-16 probably describe what Judas did directly after Mary's act of ministry. See John 12.4-6. v. 17 begins the account of the last evening, Thursday. To the end Jesus loved and taught His disciples (John 13.1), patient even with Judas whose secret He well knew. Ezek. 11.5.

Oct. 15th. Sat. Matt. 26.26-35. The institution of the Holy Communion.

Digitized by Google
Original from
UNIVERSITY OF CALIFORNIA

about the destruction of their beautiful temple, (2) about Christ's Second Coming and the end of the world. This chapter and the next contain the answer to both questions and sometimes it is difficult to distinguish them because the estruction of Jerusalem in A. D. 70 was a type of still future events. The carlier part seems to refer chiefly to the wars which followed soon after our Lord's Ascension and the siege and destruction of Jerusalem, while the latter part refers to the Second coming. Let us especially notice v. 6 for our comfort in these days of war and pray that amidst all trials our love may grow and our faith endure unto the end. (v. 13. Rev. 2. 1. 10).

Oct. 5th. Wed. Matt. 24.15-28. These words speak chiefly of things which happened nearly forty years later. The Jews rebelled against their conquerors, the Romans, and just at the time of the Passover, when Jerusalem was overcrowded with people from all parts of the country, the enemy closed in round the city. Just before the siege, the Temple was polluted by a party of robbers and murderers who came and lived in it, stopping all worship. Perhaps this is what our Lord meant in v. 15. The Christians remembered His words (v. 16) and took an opportunity, it is said, when the Roman general withdrew for a little, to escape to a quiet town Pella in the mountains. After that the siege became very terrible. Outside were cruel enemies who caught and crucified those who tried to get out. Inside there was nothing but quarreling, murdering, starvation and misery At last the city was taken and the beautiful Temple burnt and nearly 100,000 of the people who were still left alive were sold as slaves, till there was no one to buy.

Oct. 6th. Thurs. Matt. 24.29-31. Here our thoughts are led on to the Second Coming of our Saviour. "The tribulation of those days" perhaps includes the long rejection and humiliation of the Jewish people, which is not ended yet. Then there shall be great changes, perhaps literally in sun moon, and stars (II Pet. 3.10-12), perhaps of nations and governments which are sometimes figuratively spoken of thus. Then shall appear some unmistakeable sign (as yet we know not what), and He Himself shall appear, sending His angels to gather together His own to be with Him, before He executes judgment on the wicked. Cp. Acts 1.11. I. Thess. 4.14-18.

It will be a day of grace and blessing (I Pet. 1.13) for those who "love His appearing" II Tim. 4.8.

Oct. 7th. Fri. Matt. 24.32-41. For the story of Noah see Genesis, chs. 6.7.8. II Pet. 2.5. Heb. 11.7. As then, the world will go on with its business and amusements (cp. Luke 17.28), careless of God and eternity,

Digitized by Google Original from UNIVERSITY OF CALIFORNIA

Young Women of Japan

Vol. I October 1904 No. 5

Owing to our own mistake the Bible notes this month arrived too late for translation and therefore appear in English only. We remember gratefully that most of our subscribers up to the present are those who understand English, and hope that the notes which are unusully good may find daily lodgement in many hearts. The mistake we so much regret was a very little one. We said " September " when we meant " August " and thought we had said it till results proved otherwise. It's just another lesson pressing home the moral that we can't be too careful about little things, rather that there *are* no little things.

OUR BIBLE READINGS.

October, 1904.

Oct. 1st. Sat. Matt. 23.13-12. Our loving Master's strongest rebukes were for the unreal, insincere people. Insincerity was absolutely con trary to the pure truthfulness of His character. We must be *true* through and through if we want to be like Him. Let us watch against the habit of saying things we do not half mean or of using religious expressions which are mere forms. II Cor. 1. 12; 2. 17; 4.2.

Oct. 2nd. Sun. Matt. 23.23-28. verse 23 is important. The plants mentioned are small garden herbs, on which most people would not think it necessary to pay tithes. The scribes and Pharisees exaggerated certain *little* matters, while they neglected the *great* ones. Are we not sometimes inclined to overemphasize some small duties?

Oct. 3rd. Mon. Matt, 23.29-39. V. 37. Contrast " How often would I" with "ye would not" and see John 5.30. There is a ray of hope in v. 39 which points to a day when the Jewish nation shall at last acknowledge Jesus of Nazareth to be the true Messiah. We ought to pray for the Jews that this day may come soon. We cannot forget that to them we owe the Bible, that Christ was born in Judea, and His first disciples were Jews.

Oct 4th. Tues. Matt. 24.1-14. The disciples asked two questions: (1)

Digitized by Google Original from UNIVERSITY OF CALIFORNIA